

[illegible]

Because they sleep after withdrawing from the activities of their external senses, but even then, their sleep is continuously disturbed by the dream visions of various unwholesome subjects driven by their mental tendencies.

एवमुक्त्वा भगवान् ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा उवाच ॥
एवमुक्त्वा भगवान् ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा ॥

Furthermore, all their efforts made for the attainment of wealth are continually thwarted by fate.

ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा उवाच ॥
ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा उवाच ॥
occupation (व्यवसाय) एव engagement (संलग्नता) ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा ॥

The purport of this verse from the *Śrīmad Bhāgavatam* is that only those individuals who turn away from the associations and relationships related to Bhagavān engage in various types of occupations or engagements in the world.

एवमुक्त्वा भगवान् ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा उवाच ॥
एवमुक्त्वा भगवान् ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा उवाच ॥, एवमुक्त्वा भगवान् apathetic (अव्यभिचारी) एवमुक्त्वा, एवमुक्त्वा भगवान्
एवमुक्त्वा भगवान् ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा ॥

People are very busy with these activities. This world is made for those who are apathetic where the supreme (excellent) association with Bhagavān is available.

व्यवसाय engagement एव व्यवसाय एव व्यवसाय, व्यवसाय, व्यवसाय,
व्यवसाय एव व्यवसाय व्यवसाय एव

In the engagements or tendencies of the world, there are the enjoyer, the witness, the seer, the visible world, etc.

‘एवमुक्त्वा भगवान् उवाच ॥, एवमुक्त्वा भगवान्’—एवमुक्त्वा भगवान् उवाच ॥
एवमुक्त्वा भगवान् उवाच ॥, एवमुक्त्वा, एवमुक्त्वा, एवमुक्त्वा, एवमुक्त्वा, एवमुक्त्वा, एवमुक्त्वा
एवमुक्त्वा एवमुक्त्वा

Through the pride of ‘this world is an object of sense gratification (*viṣaya*), we are the sense enjoyer (*viṣayī*),’ we perceive forms (*rūpa*), tastes (*rasa*), smells (*gandha*), sounds (*śabda*), and touches (*sparsā*) with the help of sensory knowledge.

एवमुक्त्वा भगवान् ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा उवाच ॥
एवमुक्त्वा भगवान् ब्रह्मविद्यायां श्रीकृष्णं बोधयित्वा उवाच ॥ occupation एव व्यवसाय एव व्यवसाय एव व्यवसाय

When aversion or indifference towards the narrations of Bhagavān's pastimes arises, it is then that we are engulfed by worldly occupations or engagements.

एवमुक्त्वा भगवान् उवाच ॥ ‘एवमुक्त्वा भगवान् उवाच ॥, एवमुक्त्वा भगवान् उवाच ॥
एवमुक्त्वा भगवान्, एवमुक्त्वा भगवान् एव व्यवसाय-एव व्यवसाय एव व्यवसाय एव व्यवसाय

At that time, we become preoccupied day and night with the worry of how we will pass the time and what objects we will use to spend our days.

‘*ahni*’ (अह्नि) is a word in the seventh case (locative), and ‘*karaṇa*’ (कारण) is a word in the eighth case (instrumental). Both are associated with the object (target subject).

‘*Ahni*’ is a word in the seventh case (locative), and ‘*karaṇa*’ means a vehicle (instrument) through which one can be associated with the object (target subject).

‘*Āpṛta*’—engaged, *Ārtam*—distressed, meaning that during the day, all the senses become distressed while engaging with subjects other than Kṛṣṇa.

‘*Āpṛta*’—engaged, *Ārtam*—distressed, meaning that during the day, all the senses become distressed while engaging with subjects other than Kṛṣṇa.

When the eyes work more, they strive for rest. When the ears hear more, when the nose's function of inhaling increases, when the tongue engages in more tasting activities, when the skin becomes busier in the act of touch, then each of these senses requires rest.

When the eyes work more, they strive for rest. When the ears hear more, when the nose's function of inhaling increases, when the tongue engages in more tasting activities, when the skin becomes busier in the act of touch, then each of these senses requires rest.

The day's time is spent accepting the sufferings of our senses. The eyes and other senses have a reciprocal relationship due to their intense engagement in activities.

The day's time is spent accepting the sufferings of our senses. The eyes and other senses have a reciprocal relationship due to their intense engagement in activities.

‘*Nishi*’—At night, all the senses, having been continuously busy during the day, seek rest from their activities. Unfortunately, they do not get the opportunity even at night.

‘*Nishi*’—At night, all the senses, having been continuously busy during the day, seek rest from their activities. Unfortunately, they do not get the opportunity even at night.

Therefore, it is said—‘*nānā manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ*’ This means that people fall asleep after withdrawing from various external sensory activities, but their sleep is disturbed every moment due to seeing the dreams resulting from their mind's nature of running behind temporary sense objects.

Conditioned living entities (*baddha-jīvas*) have various kinds of desires. Riding on the chariot of the mind, a person contemplates worldly sense objects as if approaching a courtesan.

His mind becomes overwhelmed by the worry of what he will do in the morning, and even during the night's rest, he repeatedly wakes up abruptly every moment.

There is a need to handle the turmoil that arises with the worry of the tasks of the previous day, the current day, and the upcoming day.

‘*Daivāhṛtārtha racanā ṛṣayo’pi devā*’—the sages and the demigods—these personalities are superior living entities. The sages are intellectual (wise scholars), and the demigods are always immersed in bliss.

Contemplation (intellectual) is the nature of the sages and demigods. They are not affected by the material world and its desires. They are always in a state of bliss and are not disturbed by the worries of the material world.

The destiny causes obstructions in their plans to attain mundane goals of human form of life such as economic development, sense gratification, mundane religiosity and liberation. They are never able to enjoy the sense objects they think of enjoying.

They are not affected by the material world and its desires. They are always in a state of bliss and are not disturbed by the worries of the material world.

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One person is living a civilized life in the city, while another is enduring various hardships in the village. Such is the state of the world.

〇〇 〇〇〇 inadequacy (〇〇〇〇〇〇〇〇〇〇〇) 〇〇 〇〇〇〇〇〇〇〇 surcharged
 atmosphere (〇〇〇〇〇〇〇 〇〇〇-〇〇〇〇〇 〇〇〇〇〇〇〇) 〇〇〇 〇〇〇〇〇〇〇〇〇 〇〇〇〇

We exist in an atmosphere surcharged with inadequacy.

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There is a significant lack of divine discussions about the *bhagavad-vastu* (the absolute truth concerning Śrī Bhagavān). Therefore, the torment of this deficiency makes us perpetually unstable.

[illegible]

Bhagavad-vastu is complete. There is no deficiency in its discussions. The more we discuss fragmented objects, the greater the deficiency will become.

[illegible]

Curd is a fragmented entity; one cannot obtain a sword or gold from it. However, the *bhagavad-vastu* is the emporium of everything. It is this complete entity that we do not seek.

[illegible]

We become busy trying to fulfill deficiencies through our insignificant efforts. Instead of looking towards the source of complete supply, we engage in the tendencies of fulfilling deficiencies in the inner world of emotions (*bhāva-rājya*).

[illegible]

They attain the conditioned life (*saṁsāra*) and continue to wander aimlessly in this world that is averse to Lord Hari.

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 0000) + 0 (000000 00000000)—0000000 0000 0000000000 00 0000000
 0000 0000 00]0

The proper way of functioning is called the material world. [*Samśāra*—sam—*sru* (to go) + *a* (in the sense of location)—which means where the movement of living entities happens continuously].

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_____ Averseness to hear and discuss the topics about Bhagavān Śrī Kṛṣṇa leads us to the material existence is not inclined to render any service to Bhagavān Śrī Kṛṣṇa.

000000 000000 000 000000000 000000000 000000000 00 00 000000
 00000 000 natural appetite (0000000000 00000) 000

All our actions here are directed only towards finite objects. This is our natural appetite.

[illegible]

With a little intellect, one can understand what is meant by a complete entity, what a fragmented entity is, and what should be our object of prayer.

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That which has a deficiency is fragmented. The lack of discernment between the eternal and the transient leads to the loss of completeness.

—Absolute

Education has been taking place from a very early age— there is no question of deficiency in these areas of the complete entity, the eternal entity and the Absolute Truth. Their worship alone contains eternal bliss.

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 000000000 000000 0000 00 000 000000 00000 0000

In the knowledge of the incomplete, impermanent, and unreal objects, all kinds of deficiencies and inauspiciousness arise.

時間を無駄に消費する行為は、時間殺し（time killing）
engagement（時間消費）とも呼ばれる。これは、時間

No intelligent person should be engaged in this inauspicious time-killing engagement.

〇〇 〇〇〇〇〇〇! 〇〇 〇〇〇〇〇 Virally interested (〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇) 〇〇〇,
 〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇 〇〇
 〇〇〇〇〇〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇 〇〇〇〇

Oh Lord! We are virally interested in You, but have not listened to Your words. Listening to the narrations of Your pastimes gives us fever.

Our small brain cavities cannot accommodate the narrations of Your pastimes. We become very busy in collecting incomplete and impermanent objects.

When we become satisfied by obtaining all these things, our thirst for them ceases, and we consider them stale, expressing curiosity for the veiled (unknown) future.

However, the Absolute Truth (*bhagavad-vastu*) is not like this. It possesses such ever-new wonders and variegatedness that even a little pursuit of it will provide ample time to spend.

The thirst for collecting all the new objects of this temporal world ceases, and an ever-fresh eagerness to taste the wonders and variegatedness of the service of the transcendental object (*bhagavad-vastu*) will constantly arise.

In the pursuit of that eternally abiding substance (*vāstava-vastu*), there is no rupture (conflict) with others, but only harmony (peace).

The current tendencies of humans, involving interference with others over all these temporary and insignificant objects, will only increase inconvenience; there is no possibility of any convenience.

Therefore, Śrī Kṛṣṇa Caitanya Mahāprabhu has said, “You all should engage in the congregational chanting of the holy name of

Lord Kṛṣṇa. Perform *kīrtana* and narrate the name, form, qualities and pastimes aloud. Whoever you meet, tell them the pastimes of Lord Kṛṣṇa. Engage in the complete *kīrtana* (*saṅkīrtana*—*samyak* -*kīrtana*)—fully narrate the pastimes of Lord Kṛṣṇa.”

[illegible]

‘*Nānyaḥ panthā vidyate ayanāya*’—meaning, there is no other path to follow. By this, we will be free from the seven types of inconveniences.”—Thus, he composed a verse to bestow upon us welfare and auspiciousness—

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

[illegible]

Translation—Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa, which cleanses the mirror of the heart and completely extinguishes the blazing forest fire of material existence. *Śrī-kṛṣṇa-saṅkīrtana* diffuses the moon rays of *bhāva*, which cause the white lotus of good fortune for the *jīvas* to bloom. The holy name is the life and soul of transcendental knowledge, which is herein compared to a wife. It continuously expands the ocean of transcendental bliss, enabling one to taste complete nectar at every step, and thoroughly cleanses and cools everything, both internally and externally, including one's body, heart, self (*ātmā*) and nature.

〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇〇〇—‘〇〇〇〇〇’—the Great
 (magnitudinal reference 〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇), ‘〇〇〇〇〇〇’— 〇〇〇〇〇〇,

Theos, God—‘गोविन्द’, ‘वसुदेव’, ‘परमहंस’ भी तो ऐसे ही हैं, अपूर्णतापूर्ण हैं, अतः अपूर्ण हैं

Apart from Kṛṣṇa, other terms like ‘Āllā’—the Great (magnitudinal reference), ‘Rahamān’—the Merciful, Theos, God—‘Īśvara’, ‘Brahma’, ‘Paramātmā’, and others are all words created by humans.

ये सभी शब्दों से विकृत धारणा (अपूर्ण या अविनाशपूर्ण) की ही अपूर्णतापूर्ण धारणा है, अतः ये सभी शब्द अपूर्ण हैं

All these words have a crippled conception (partial or fragmented notion). In such narrowness, there is no need for the fullness of the complete entity.

ये शब्दों से विकृत धारणा (अपूर्ण या अविनाशपूर्ण) की ही अपूर्णतापूर्ण धारणा है, अतः ये सभी शब्द अपूर्ण हैं Absolute (पूर्णतापूर्ण) धारणापूर्ण धारणा ही, अतः अपूर्णतापूर्ण धारणा ही

It is not supplemented or complemented by other objects. It is the Absolute (complete) real truth, Śrī Kṛṣṇa, whose congregational chanting is necessary.

अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही

By the complete *kīrtana* of Śrī Kṛṣṇa, all inconveniences of the human race will be destroyed, and the dawn of perfect auspiciousness will occur.

अतः, अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही

The mind (*mana*), intellect (*buddhi*), and ego (*ahamkāra*) reside in the consciousness (*citta*), which is likened to a mirror. When reflected in the mirror of the consciousness, all the objects create their images.

अतः अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही Absolute integer (पूर्णतापूर्ण धारणा) ही अपूर्णतापूर्ण Absolute infinitesimal (अपूर्णतापूर्ण धारणा) अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही अपूर्णतापूर्ण धारणा ही

Our consciousness, like a mirror, is covered with dust, which prevents the reflection of the relationship between the Absolute integer (the complete number, Bhagavān) and the Absolute infinitesimal (the infinitesimally small entity, the soul). Hence, the eternal function or purpose of our eternal nature (*svarūpa*) of being the servant of Lord Kṛṣṇa is not reflected in the mirror of consciousness.

ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ ସମ୍ପର୍କ ସମ୍ପର୍କ-ସମ୍ପର୍କରେ ସମ୍ପର୍କ, ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ
ସମ୍ପର୍କ ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ ସମ୍ପର୍କ ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ
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ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ ସମ୍ପର୍କରେ

We have an eternal relationship with the complete entity, not with incomplete objects. However, we have turned away from this pursuit. Through the congregational chanting of the holy name of Kṛṣṇa (*kṛṣṇa-saṅkīrtana*), our consciousness is purified, and all kinds of aversion are removed.

[illegible]

Due to the intelligence that seeks to establish contact with the vast universe (*viśva-brahmāṇḍa*) which is a repository of variegated sense objects, our consciousness, like a mirror, is covered by various kinds of temptations or attractions (useless objects or desires).

Tantalising mood (曖昧な雰囲気) 的 利用 的 的 的 的
tentative exploitation (曖昧な利用) 的 的 的 的 的
的

With a tantalizing mood, we are very busy with the tentative exploitation of this world.

이 연구는 **research laboratory** (연구실)에서 다양한 **senses** (감각)를 사용하여 데이터를 수집하고 분석하는 방법을 탐구한다. 연구자들은 다양한 센서를 사용하여 환경 데이터를 수집하고, 이를 분석하여 패턴을 식별하고, 이를 기반으로 결정을 내린다. 연구자들은 또한 다양한 센서를 사용하여 환경 데이터를 수집하고, 이를 분석하여 패턴을 식별하고, 이를 기반으로 결정을 내린다.

~~~~~  
Sitting in the research laboratory of this material world, we engage our senses in attempting to connect them with the activities of the material world, resulting in inauspicious outcomes.

00 000 00000000 00000 000000 0000 000000-0000000 reflection  
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Due to the dominance of all this inauspicious association, obstacles arise in the reflection (contemplation) of the really existing or abiding substance (*vāstava-vastu*). The peculiarity or variegatedness of the topics about Bhagavān Śrī Kṛṣṇa is not being accurately reflected.



(*bhava-mahā-dāvāgni*) and as a result, our abnormal state is removed. These things happen in a negative way (via elimination of the unwanted), and there is also the acquisition of something positive (some substantial entity).

“*śreyāḥ kairava candrikā-vitaraṇam*”—‘*śreyāḥ*’—individual interest  
or auspiciousness. ‘*kairava*’—individual interest or auspiciousness, or  
individual interest or auspiciousness.

“*Śreyāḥ kairava candrikā-vitaraṇam*”—‘*Śreyāḥ*’ refers to individual interest or real auspiciousness. ‘*Preyaḥ*’ means what is accepted for immediate convenience.

Just as a Veterinary Surgeon (*paśu-śalya cikitsaka*) opens the horse's mouth and administers medicine, benefiting the horse whether it understands or not, similarly, the ocean of mercy, Śrī Gurudeva, makes us drink the nectar of Lord Kṛṣṇa's pastimes (*kṛṣṇa-kathā-amṛta*) and bestows eternal auspiciousness upon us, whether we understand it or not.

(□□□□□□□□□□□□□□—6)

(*Vilāpa-kusumāñjali* 6)

Translation—I surrender to the lotus feet of my master, Śrī Sanātana Gosvāmī, who is the bestower of *sambandha-jñāna*. He is an ocean of mercy and his heart always becomes distressed upon seeing the suffering of others. Although due to the darkness of ignorance I had no desire to taste *bhakti-rasa* imbued with renunciation, he forced me to taste it and thereby gave me knowledge of my relationship with Kṛṣṇa.

“*Kairava-candrikā*”—It is not a strong light (*tīvra-tāpayukta jyoti*), but rather the cool moonlight of the moon. When we are afflicted with illness, we desire unwholesome diet or regimen (that will aggravate the disease).

[illegible]

We call the physician, but instead of following his advice, we try make our admirer a roundabout way by beating around the bush.

Alternative: We summon the doctor, but instead of following his advice, we try to manipulate him into becoming our yes-man or admirer.

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In this way, we ourselves become deprived due to the lack of good treatment. If we do not follow the doctor's advice and instead try to dominate him, then there is no need to call the doctor at all.

Alternative: In this way, we ourselves become deprived of good treatment due to our own actions. If we do not accept the doctor's guidance and instead try to exert our own control over him, then there is no need for us to call the doctor in the first place.



Due to our own intellectual errors, we fall into discomfort. By listening to the narrations of Lord Kṛṣṇa's pastimes (*kṛṣṇa-kathā*), all our discomforts are removed, and we attain eternal auspiciousness (*nitya-śreyah*).

Alternative: We suffer from our own intellectual flaws and fall into discomfort. By listening to the pastimes of Lord Kṛṣṇa, all our discomforts are alleviated and we attain eternal auspiciousness and bliss.

We human being have become staunch materialistic and are running from pillar to post seeking some trivial material gains or chasing some petty objectives. Such errands do not bestow even an iota of auspiciousness upon us. We have to properly adjust the functions of knowledge acquiring senses such as eyes and focus them on seeing and contemplating the beautiful name, form, qualities and pastimes of Bhagavān Śrī Kṛṣṇa.

There is no fault in the mind's natural propensity to meditate upon or contemplate some object. However the mind is contemplating or meditating upon the object that is forbidden or unsuitable; this is what is happening.

[illegible]

We hear the topics that are unfit to be heard. We see the scenes or objects that are unfit to be seen. We smell, taste and touch the objects or persons that are unfit. As a result, we are accepting various kinds of harmful associations and thereby automatically inviting misfortune upon ourselves.

[illegible]

The pursuit of immediate convenience is the path of *preyaḥ*. We enjoy consuming dew, so we consume it. However, we do not worry about its consequences.

[illegible]

This is the thought of *preyaḥ*. The thought of *śreyaḥ* is, “Do not consume dew,” but the follower of the path of *preyaḥ* says, “Fresh air is necessary”; and hence, various kinds of troubles arise.

ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ, ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ‘ସମସ୍ତେ’ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ; ସମସ୍ତେ ‘ସମସ୍ତେ’ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ

The entire world is rushing towards the path of *preyaḥ* (immediate sense gratification), and no one wants to follow the path of *śreyaḥ* (spiritual upliftment and auspiciousness). Seeing Lord Kṛṣṇa as ‘dark’, everyone wants to move towards the light; however, failing to understand the wondrous and miraculous light of the ‘dark’ Kṛṣṇa, they choose various kinds of discomforts.

ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ, ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ—

All the things that are arising in the material world through the figments of imagination of the human race have difficulties in them. Therefore, the transcendental poet Vidyāpati says—

In the material world, all the things that arise from the human race's self-conceived notions are full of inconveniences. Therefore, the transcendental poet Vidyāpati says—

‘ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ’  
*‘mādhava hāma pariṇāma nirāśā’*

ସମସ୍ତେ—ସମସ୍ତେ, ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ-ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ

Translation—O Bhagavān Mādhava, at the end of life, all I see is despair.

Translation—O Mādhava, at the end of life, I see nothing but despair for me.

“ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ  
ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ”

(ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ 11.19.18)

—ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ, ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ, ସମସ୍ତେ, ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ, ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ ସମସ୍ତେ

Translation—A wise person should understand that all unseen pleasures of heavens, up to Brahma-loka or Satya-loka (the planet of Lord Brahmā), generated by fruitive rituals like fire sacrifices (*sakāma-yajña*), and the seen pleasures of kingship or sovereign rulership over a country or even entire earth, are filled with competition, jealousy, calamities, inauspiciousness, and impermanence. Every fruitive action

(*karma*) yields transient or impermanent result; the living entity should not become entangled in the fruitive action and its result.

000 0000000 00000 00000000 0000000 000 00 000—0000000  
 000000000 0000 00 000 0000000 000 00 **positive side** (0000000000 0000)  
 00 000 000 0000 **Negative side** (0000000000 0000) 00 0000000 0000 00  
 00 00 000 0000000 000000000000 00—00 0000 00 0000 000

Some objects are perceptible to the mundane senses, while some objects are unseen by the eyes of flesh; however we can know about them by ears. [The enjoyment received by a king or a rich person in this material world is perceptible to our eyes of flesh. However our eyes of flesh cannot see the enjoyment received by the denizens of heavenly planets. However we have heard from various scriptures about the mundane happiness that is available to the residents of heavenly planets.] We are observing the positive side of the material world. When we consider the negative side, it too can be understood as equally subject to the ravages of time.

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‘*Vipaścit*’ means a truly wise person who knows that both sides are impermanent.

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Bhagavān is complete and supremely eternal. Preferring impermanent things over serving Him is the fundamental cause of all kinds of inconveniences.

[illegible]

“*Vidyā-vadhū-jīvanam*”—In this world, all the knowledge we collect and attempt to master is fraught with inconvenience.

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The idea that one should consider transcendental knowledge (*vidyā*) as a bride and oneself as her husband is not correct. *Kṛṣṇa-saṅkīrtana* (the congregational chanting of Lord Kṛṣṇa's holy names) is the very life of all transcendental knowledge.

‘**000000 0000000000**’—00000 00000000000 00000000 00 00000000  
00, 00 0000000000000000 000000 00 000 0000 000 00000 0000000000  
00000 (000 13.178) 000 000 000 00—

‘*Vidyā bhagavatāvadhi*’ [*Śrīmad-Bhāgavatam* is the limit of all education]—Only knowledge related to *Śrīmad-Bhāgavatam* is necessary, which can be obtained through *kṛṣṇa-saṅkīrtana* (the congregational chanting of Lord Kṛṣṇa's holy names). Therefore, it is said in *Śrī Caitanya-bhāgavata (Ādi 13.178)*—

“ସେଇ ସେ ବିଦ୍ୟାରା ଫଳା ଜାନିହା ନିଷ୍ଚୟା  
କṛଷ୍ଣା-ପାଦା-ପଦ୍ମେ ଯଦି ଚିତ୍ତା-ବିତ୍ତା ରାୟା”

ଈଶାନ ଚରଣ-ପଦ୍ମେ (ଈଶାନ 13.178)

ଈଶାନ: ଈଶାନ ଈ ଈଶାନେଶ୍ଵର ଈଶାନ ଈ ଈ ଈ ଈଶାନ ଈଶାନ ଈ ଈଶାନ ଈ ଈଶାନ ଈଶାନ

“*sei se vidyāra phala jāniha niścaya  
kṛṣṇa-pāda-padme yadi citta-vitta raya*”

*Śrī Caitanya-bhāgavata (Ādi 13.178)*

Translation: The perfect result of an education is the fixing of one's mind on the lotus feet of Lord Kṛṣṇa.

“ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର” — ‘ଈ’ ଈ ଈଶାନ ଈଶାନ ଈ, ‘ଈଶାନେଶ୍ଵର’ ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର (ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର) ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର

“*Ānandāmbudhi-varḍhanam*”—‘*Ā*’ means complete, and ‘*nanda*’ signifies attaining happiness. Through *kṛṣṇa-saṅkīrtana* (the congregational chanting of Kṛṣṇa's holy names), the ocean of bliss (complete happiness) expands.

“ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର” — ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର — covetable (ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର) ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର

“*Pratipadam pūrṇāmṛtāsvādana*”—At every step, the complete nectar is tasted. The need for ambrosial objects is very covetable (indispensably necessary). This is attained through *kṛṣṇa-saṅkīrtana* (the congregational chanting of Lord Kṛṣṇa's holy names).

“ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର” — ଈଶାନ ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର (ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର) ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର Misconception (ଈଶାନେଶ୍ଵର) ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର, ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର all Existence (ଈଶାନେଶ୍ଵର), all-Knowledge (ଈଶାନେଶ୍ଵର) ଈଶାନେଶ୍ଵର incessant Bliss (ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର) ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର (neglect) ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର, ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର, ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର ଈଶାନେଶ୍ଵର

“*Sarvātma-snapanam*”—The misconception I have about my material self-identity (false ego or sense of ownership), and by being separated from true knowledge, I am neglecting the perfect entity that encompasses all existence, all-knowledge, and incessant bliss. All

the inconveniences I face due to this will be dispelled solely through *kṛṣṇa-saṅkīrtana* (the congregational chanting of Kṛṣṇa's holy names).

এই মতে, সোফ্ট হওয়ার মধ্য দিয়েই সোফ্ট হওয়া সম্ভব।

Through this means, the soul will attain all type of affection and softness.

এই মতে, সোফ্ট হওয়ার মধ্য দিয়েই সোফ্ট হওয়া সম্ভব, সোফ্ট হওয়া মধ্য দিয়েই সোফ্ট হওয়া সম্ভব (সোফ্ট হওয়ার মধ্য দিয়েই সোফ্ট হওয়া সম্ভব)।

By staying away from the company of the saintly persons, this feeling of factionalism—my group, their group—intensifies, and we are deprived of the attainment of true knowledge.

“এই মতে, সোফ্ট হওয়ার মধ্য দিয়েই সোফ্ট হওয়া সম্ভব” (এই মতে, সোফ্ট হওয়ার মধ্য দিয়েই সোফ্ট হওয়া সম্ভব)।

“*Yuṣmat-prasaṅga-vimukhā iha saṁsaranti*” (persons who are averse to giving submissive aural reception to the narrations of Your pastimes wander in this material world)—this thought should be specifically discussed.

এই মতে, সোফ্ট হওয়ার মধ্য দিয়েই সোফ্ট হওয়া সম্ভব।

Even though devotees of Bhagavān reside in this material world, they do not engage their senses in sense gratification like the ordinary people. Rather they engage their senses in the service of Bhagavān Śrī Kṛṣṇa. It is absolutely necessary to be a traveler on the path of *śreyah* (devotional service to Lord Kṛṣṇa which bestows ultimate spiritual emancipation and welfare).